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A
SECOND TREATISE
Of The
SABBATH.

OR
AN EXPLICATION OF
the Fourth Commandment.

Written,

By M^r EDWARD BRERWOOD
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in LONDON.



AT OXFORD,

Printed by *John Lichfield*, and are to be sold by
Thomas Huggins. Ann. Dom. 1632.

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20:02

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Thomas Haggard, Oxford, 1830.



AN EXPLICATION OF THE fourth Commandement.

Remember, *זכור* *Zechor memento in Exodus*, is in *Deut. 5.* *שמור* *Shemor*, *obserua, obferue.*

Morall, is that which pertaineth to Manners, either

1. By the instinct of Nature, as belonging to the inwarde law written in our hearts: or
2. By the instruction of discipline, as being of the outward law pronounced by God; as that of observing the seaventh day; so that it may be termed Naturall, as being, not of the institution of Nature, but of the disciplining of nature: not of Nature as it was at the first ordained by God, but as after informed by him.

Morall, is not every Rule (in our sense) that generally doth informe mens manners, that after such a manner the custome of Nature informeth them; but the naturall information of them; namely that which by *the naturall light of understanding* wee see to be good or bad; and by the naturall in-

clining or declining of the wil, following that light, we affect or abhorre.

Ob The reason of the commaundement (*because the Lord rested the seaventh day*) concerneth equallic Jewes and Gentiles; therefore the commaundement belongeth equally to them all.

Sol The Lords resting on the seaventh day, is not the reason of the obligatiō, for that followes the decree of Gods pleasure onely; but onely of the election of the day, *viz*: the 7th; namely that for that cause it pleased him to exempt that day before any of the other, and charge it with a commaundement of rest. So that there, it is not assigned, as the reason of the commaundement; why a Sabbath should be observed, but why that day before other was charged with the commaundement.

By the naturall light of vnderstanding, I not as actuated and persfited by disaourse or forsaigne discipline, or prescription of lawes, but by the power of nature which belongeth to vs, and is found in all Nations. For although that radiant light which shined in our first parents, be fallen with their fall, & the beames of it be gone, yet some sparke of that light remaineth; it is not vitterly extinguished, but (as after the falling of the Sunne) some twilight is left, enough to see the generalities of our duty, if we follow it, and if we follow it not, we despise to be directed, by that light, which is enough to condemn vs. *Rom* 1.

In the Commaundement of the Sabbath are considered

1 The

fourth Commandment.

1. The admonition for the observing, *Remember*.
2. The matter commanded. 1. Sanctification of the 7th day. 2. Vacation from worke, servile worke מלאכה

3. The persons: *Thou, thy Sonne, Daughter, Man-servant, &c.*

4. The reason: Because the Lord rested on that day from Creating.

Ob. That commandment is charged only with the admonition (*Remember*) therefore that specially amongst the rest the Lord would have observed.

Sol. To this commandment specially is the admonition (*Remember*) annexed, either, because

1. It is not meere morall and a law of nature, as the others are, but partly ceremoniall; as touching the determination to a certaine day; And therefore being not so effectually imprinted by nature in the hearts of men, needed a speciall admonition for the observance, least it should slip out of mind.

2. It was giuen before in the wilderness of Sin *Exod. 16. 23, 26.* with the giving of Manna, and by some neglected; whereof they are admonished by the word *Remember*.

3. It was not continually to be observed every day as the other commandments, but after the intermission of 6. dayes, the 7th day was to be consecrated to rest; which they were specially required to remember, least their desire of lucre might cause them to worke on that day also.

4. Because it hath relation as touching the reason of the election of that day (the 7th day) to the for-

mer times, the times of the Creation, because even so God wrought in 6. dayes, & rested the seaventh, which they are charged to *remember* and doe likewise.

5 Because although the transgression of that commandement were in it selfe formally, no more vitious then of the rest, yet in respect of the euill consequences which might follow on the ignorance of Gods law, to the hearing whereof that day was consecrated, it was more dangerous.

Ob. No commandement so vehemently vrged by the Prophets, nor the transgression so greivously rebuked as that of the Sabbath, therefore it is a principall precept.

Sol. It is most vehemently exacted, because the observing of it was most neglected, not because it was more excellent then the rest. And the transgression most greivously rebuked, not because the transgression of the commandement being *absolutely* in it selfe considered, was more sinfull, but because considering it *respectively* in relation to the events and consequences, occasionally proceeding of that transgression, it was more dangerous: Forasmuch, as it being the day dedicated to the exercise of their Religion (the only day of the weeke amongst the *Iewes*) both for invocation and adoration of almighty God, and specially, for their instruction in the law of God; which was that day *only* read in their Synagogues; vpon the contempt of that commandement, the ignorance of Gods law, being the foundation of all diuine Religion, must
of

of necessity ensue. In which respect, the transgression of it was more perillous amongst the *Iewes*, then amongst Christians, who haue other dayes in the weeke besides the Sabbath, both for publique prayer, and instruction.

Touching sanctifying of the Sabbath; The duty in generall of sanctifying it, is commanded by God: But the particular manner of sanctifying it, is not prescribed by him, but the Church; The act is Gods ordinance; The particular manner and limitation of the act touching time, place, order, is the Churches decree; The thing it selfe, or matter, is of diuine constitution, but the manner and circumstances of that sanctification were left to the determination of the Church.

The Sabbath day implyeth 1. number, one of seauen. 2. Order, the 7th of that number, none else: For first, in the relating of that commandement it is never found in the Scripture *אֶתֶר יוֹם אֶחָד* but every where *יוֹם שְׁבִיעִי*

2ly The reason assigned for the rest on that day, will not serue for every day of seauen, but only for the 7th day, namely Gods rest from the workes of creation: as the reason assigned now for the celebration of the Lords day, namely the resurrection of Christ and the descent of the Holy Ghost, will not fitt any other.

And thirdly, If the vnderstanding of the commandement were, one of seauen, and not precisely the seauenth day, then had it beene lawfull for the *Iewes* to haue translated their Sabbath to any other day

day of the weeke.

Thou shalt doe noe worke, thou nor thy Sonne &c.

Thou] is not taken generally as in the other commandements, (where no difference of persons is specified) but *Limitedly*, as signifying the Father, Master, Owner, Freeman, namely that either hath the power to dispose of others, or at least the liberty to dispose of himselfe.

1 Because *Thou* is either taken in the same sense in the first place, and in the latter, or otherwise, if otherwise, there is Equivocation committed in the very next words; If in the same sense, therefore *Limitedly*, as in distinction of Children and Servants, that is, Parents, Masters &c. for so it is taken in the latter place.

2 Because either the negative coniunction (*nor*) excludeth nothing that was not implied in the word (*Thou*) and then it was added superfluously of children, servants, &c: or if it exclude those that are not implied in the word (*Thou*) then is it cleere that the word (*Thou*) containeth not children, servants, &c.

Fathers, Masters, Freeman, are considered either Personally, as particular men, so the first clause belongs to them, *Thou shalt doe no worke &c.* or Relatiuely, as governours of their households, so the second clause, *Thou nor thy Sonne &c.* as if he had said, neither shalt thou doe worke on the Sabbath day, neither shalt thou suffer them that are vnder thy govern-

government to doe any.

The word (*Thou*) importeth every Freeman, or every man as farre as he is free, and hath power to keepe it, or to dispose of himselfe. For some are free *simply*, who by their condition are so; others *Limitedly*, as servants may be by their Masters permission; namely, so farre as the disposition of themselves, or their owne actions is allowed them. In which case only Servants come vnder the obligation of the commandement, but yet that is not as servants, but as in some sort free, namely as they are primary authors themselves of their owne workes, and not as Ministers of their Masters worke.

The Sabbath is called Holy, not *Formally*, for any peculiar inherent holinesse it hath aboue other dayes, but *Finally*, because it was ordayned and consecrated to holy exercises in the service of God.

The comandement } Morall, Remember to sanctify the Sabbath
is partly } Ceremoniall: *The 7th day is the Sabbath.*

The *sanctification* then of the Sabbath is Morall, but the *limitation* of it to the seaventh day is Ceremoniall.

The commandement of sanctifying the Sabbath was not given from the beginning, as it seemeth;

1 Because there was no remembrance that it was obserued by any of the ancient Patriarks.

2 Because where it is given to *Moses Exod. 20* it is spoken of as a new thinge, as the rulers coming,

B

and

and report to *Moses* vers. 22. and *Moses* answered to them vers. 23. doe plainly declare, namely that *the morrow was the Rest of the holy Sabbath to the Lord*, whereof they could not haue beene ignorant, if it had beene visuall before.

3. Because, it is said to be given to the *Israelites* *Exod. 16. 19.* to be a signe betwene God and them *Exod. 31. 13. Ezech. 20. 12.* but it was not a signe to the *Israelites* more then to other Nations, if it had beene given from the beginning to *Adam* and his posterity.

4. Because, in the beginning there was no occasion in mens labour, to draw them away from the contemplation and worship of God, but that every day might be a Sabbath, for the state of innocency admitted neither one nor other, but man of himselfe was most prone to the honour of God.

Ob. God sanctified the seaventh day presently after the Creation, *Gen. 2. 3. Ergo*

Sol. 1. God sanctified it himselfe by resting in himselfe, and producing no more creatures; but he commanded not *Adam* to sanctifie it: for where it is said that God sanctified the seaventh day, because in it he rested from all his workes, that ('because') seemes not so much to note the occasion why hee sanctified it, as the formall cause or condition of the sanctification, which consisted in the rest of God in himselfe, ceasing to worke more in the Creation of things.

2. *Sol.* 2. Or if it note the occasion (which I rather thinke) yet it designeth not the time of the sanctification.

fourth Commandement.

11

cation, so that although it be said that God sanctified the seaventh day, because he rested in it from the Creation (which *Moses* there firly obserues, because he writes there of that rest of God) yet it followeth not that he sanctified it *then*, when hee rested, but that for that reason hee sanctified that day rather then any other, when he gave the commandement touching the Sabbath in time of the Law.

Sol. 3 Or else hee sanctified it from the beginning by *destination* to sanctifie, or dayning that to be the day which in the Law he would sanctify; But not by *Actual* explication, to sanctifie or command.

In it thou shalt doe no worke.

Namely, of thy election when thou maist abstaine, or, 2^{ly}. Thou shalt not doe thine owne worke; But yet a servant out of obedience to his master, as a servant, might if he were commanded: neither is that excluded by the commandement; for whereas in licensing or commanding the 6. dayes worke he useth both words *עבד* *עשה* *בל* *מלאכת* whereof *עבד* importeth to worke and labour as a servant, or to serue, & *עשה* to worke simply without any implication of service; In commanding the seaventh dayes rest, he saith not (in opposition to the first) *לא תעבד* thou shalt not worke as a servant; but only in opposition to the second *תעשה* *לא* But had God intended to exclude servants obedience to their Masters, touching workes on the Sabbath day, as well as workes that are freely done, he would haue added *לא תעבד* as well as *לא תעשה* having vsed both in licensing of the 6 dayes worke.

And if it be answered that one is implied in the other, then to expresse both was superfluous in the former place.

Thou shalt doe no worke that is, thine owne, that is referred to thine owne end, for first, they are forbidden to doe that worke on the Sabbath, which they were licensed to doe on the six dayes: but that was their owne worke *מלאכה* *Exod. 20. 9. Opus tuum.*

The declaration of *Esay. 58. 13.* importeth it plainly; If thou turne *from doing thine owne will* &c. not doing thine owne workes. And of the Apostle *Heb. 4. 10.* for he that is entred into his Sabbath, hath ceased from his *owne workes*, as God did from his. But those only (in Gods esteeme) are a mans owne workes that proceed from his owne will; which he chooseth to doe, and whereof he is the Author; which he doth for his owne sake and satisfaction; not those which he doth as the Minister of another, to whose commandement and inforcement hee is subject. They are not therefore the workes of a servant as a servant, but the workes hee doth freely of himselfe that are there forbidden.

Q. Whether workes of labour, or also sinnes be forbidden by the commandement of the Sabbath.

A. Both, namely, workes of labour, as it is a day of *vacation*; and workes of sinne, as it is a day of *sanctification*; for that day being specially dedicated to holynesse, proclaimeth sinnes committed on it to be specially sinfull, because besides the transgression of other commandements, which they naturally

rally import, they imply also the transgression of this Commandement, touching the speciall sanctifying of the Sabbath day. So that although the act or labour, or work it selfe be but one, as to kill, to steale, &c. yet the guilt is twofold when it is done on the Sabbath.

The seauenth day is the Sabbath of the Lord thy God, &c.

1 Either because it was the memoriall of his rest after the Creation.

2 Or because it was the day of mans vacation, commanded by him.

3 Or because it was to bee dedicated to his worship and service, and not as the six daies to bee employed in ordinary worke.

Thou nor thy sonne, nor thy daughter, &c.

In the severall mention of every one with the Pronoun (*Thy*) it is manifest that relation is still had to (*Thou*) mentioned in the first place, and therefore the Commandement was given to him, to whom all these belonged.

Nor the stranger that is within thy gates, &c.

Strangers to the Israelites were either in respect of their *Of-spring* only, but not of religion, as *Prose-lites*, that had receaved the seale of the Couenant, Circumcision, and these stood meereely in the same obligation with the Israelites: or in respect of *Religion* also, which were amongst them on any occasion of outward affayres, which were by the Magistrare to be restrained; not because the Commandement.

dement belonged to them *directly*, but *obliquely* only, and in relation to the Israelites, to whom strangers worke on the Sabbath might giue occasion, or example to offend.

The worke of a servant, as an *absolute person*, namely his free and electiue workes, are forbidden him selfe in the first clause (*Thou shalt doe no worke*) But his workes as he is a *relative person*, namely a servant, that is, his *imposed* workes, which he doth not of his owne will, but by reason of his subjection to his Master, are forbidden his Master, not him selfe, in the latter clause (*Northy Servant.*)

The former clause then (*Thou shalt doe no work*) is to bee vnderstood of *absolute* and *free* doing, wherein the doers worke according to their owne pleasure, not of respectiue, & enforced doing, where there is mingled some *passiuenesse* with the doing, as when in respect of their servile subjection to their Masters, and feare of their displeasure and punishment, seruants are made to doe those workes, which of their owne will, they would gladly leaue vndone. It is therefore to bee vnderstood of *Electiue*, and not of *Coactiue* workes.

To obserue one day of seauen, for the Sabbath, is not of the Morall Law.

1 Because that part of the Commandement whereby the Sabbath is limited to the seuenth day, is confessed to be ceremoniall.

2 Because the *Number*, one of seauen, and *Order*, the last of seauen, are not otherwise specified in the Commandement then in the very same word (*the seauenth*)

seauenth day) therefore both are either Morall, or both Ceremoniall.

3 Because although some of the Ancient haue affirmed that one of 7 is to bee kept holy vnto the Lord, yet none of them (perhaps older then an hundred yeares) haue said it to be Gods Morall Law.

Litterally, ser vile workes of the body
Labours.

The Com mande-
ment for-
biddeth *Mystically*, ser vile workes of the soule-
Sinnes: and so is *St Ambrose* to bee
vnderstood in *Luc. 13.* that the Law
forbids *Servilia opera in Sabbato, id est, peccatis gravari.*

The Commandement of the Sabbath enioynes
1. Outward worship of God by the name of *San-ctification.* 2. Cessation from workes as a necessary preparation for that worship: That, as the *End*, This, as the *Meanes*. But if wee speake not of the Immediate but remote ende, it is the inward and spirituall, not outward and ceremoniall worship; which although it come within the intentio of the Law-giuer, yet not within the obligation of the Law, because it being the *End* vnto which the Commandement is directed and ordained, cannot be the *Master* of the Commandement, the *Master* being comprised in the Commandement, but the *End* being outward in relation of it, besides that the inward worship seemeth to be the matter of the first Commandement.

Works of *necessity* are excused alon the Sabbath, because the Necessity excuseth the Condition of
their

their servilenesse, both common to freemen & servants, because every one is bound by the instinct of nature to avoid mischief imminent to himselfe, or his neighbour. And workes of *Charity* because they are enjoined (to love our neighbours as our selves) by the morall Law, whereas servile workes are excluded on the seauenth day but by a ceremoniall Commandement. And it is but iust and right, that where they cannot consist together (I meane where they cannot be both obserued) that the Ceremoniall rather then the Morall be omitted.

Six dayes shalt thou labour and doe all thy workes, &c.

Is a *Permission* it seemes and no divine Commandement. 1. Because, else it should bee vnlawfull to exempt any time out of the six daies, even to worship God, and consequently hee should sinne that should dedicate any of the six daies to that service: as it was a sinne to exempt any time of the seauenth day to doe worke. 2. Because in that Commandement were involved a double precept, as being of diuerse daies, and contrary duties, and contrary qualities, the one Affirmatiue, the other Negatiue, which therefore cannot bee the same Commandement. 3. The Iewes that haue collected 613 Commandements of the Law, neuer obserued this for one of them.

Gen. 3.

In the sweat of thy browes thou shalt eat thy bread. is the inflicting of punishment, not the enioyning of a Commandement, a denouncing of *Malum pane*, that he and his posterity was to suffer, not any

ny obliging of them vnto it, as *bonum* to be done, as if every one sinned that sweat not when he did eat, or liued not by his sweat. And yet neither hath that any more relatiō to the six dayes then to the 7th, if it be a Commandement; or if the meaning of it be onely that man should gaine his liuing by his sweat, is it any obligation for labour all the six daies, if by his labour in lesse space hee bee able to purchase it!

In the sweat of thy browes] that is, thou shalt doe it of necessity being enforced, by the curse laid on the earth, but not of duty, being enioyn'd vnto it by Gods Commandement, which was no more then the former clause that (*in Adam*) in sorrow hee should eat of the earth: or that to the woman, *In sorrow shalt thou bring forth*; or that to the Serpent, *Vpon thy belly shalt thou go, & dust shalt thou eat.* &c.

He that will not labour neither let him eat, 2. Thes. 3. 10.] Not he that cannot, by occasion of *Impotency*; nor he that needs not, by reason of *plenty*; but he that being able, and needing, yet will not worke, let him not eat; that is, at the charge of others, for as touching their owne, the Apostle would not interdict them: for is it not just that a man should sustaine himselfe of his owne? or had the Apostles rather a man should perish of famine, then be releived of his owne?

Six dayes shalt thou labour] If it had intended a Precept, not a Permission, it had beene crossed by Gods own Commandements of refraining all ser-vile workes in sundry of their Anniversary feasts,

which

which of necessitie must often fall on some of the six dayes. And which is more absurd, Gods morall Commandement (for such the same men acknowledge it to be) should be crossed by his Ceremoniall Præcepts.

The Lords day of what Institution.

Christ gaue no such commandement to his Apostles, for neither is any remembrance found of it in the histories of his life and doctrine, the Gospels; nor record of any such Commandement in the writings of the Apostles giuen or to bee giuen by Christ, or by his appointment to the Church, or to the Apostles.

For if it be said that Christ commanded it to the Apostles, although the Commandement be not mentioned.

1. An vncertaintie is affirmed which cannot be proued, and Christ belied for any thing that appeareth.

2. A doore for the authority of vnwritten Traditions is opened which will be ill endured.

3. The Apostles are secretly accused for concealing Christs Commandement from the Church.

For I demand whether the commandement was giuen them to the end to be published to the church or no? If not, it cannot bind the Church; for a law is of no force without promulgation, till it bee knowne to be a Law, for how can that Law binde the consciences as the Law of God, which is not declared to be the Law and will of God? If it was giuen the Apostles to that end, then they sinned grievously.

grievously in concealing that Commandment of Christ from the Church, which he delivered them to be declared to the Church. Neither were it enough to be declared by speech onely (which yet cannot be proved) but they should haue committed it to writing, being of the importance it was, & seeing it concerned not onely the Church then being, but the whole Church that should bee to the worlds end: whereof their *writings* were to be directions, but their *speech* not so.

The Lords day seemes to bee celebrated in the Church rather by *Imitation* of the Apostles, then their *Constitution*; for we finde their example for holy assemblies on that day, but Commandment of theirs giuen to the Church for celebrating that day, we finde none.

Ob: The Sabbath is an *everlasting* covenant, Exod. 31. 16. But the old Sabbath was to cease in our Saviours death, therefore, that which succeedeth in place of it, is also of divine ordinance.

Sol. 1. The Sabbath is everlasting in respect of the *thing signified*, that is, the eternall rest of the Elect with God, after the finishing of their labours in the world, whereof the Apostle discourseth in the 4th to the *Hebr.* but not so in respect of the *signe*.

Absolutely, that hath no end at all.
 2. Everlasting is ta- | *Limitedly*, that hath no certaine end
 ken either | prefixed, or knowne period appointed
 for the continuance, although in nature
 or divine ordinance it hath a determi-
 ned period.

The first the Iewes call (as Burg. notes) עולם ועד ever and ever; The second עולם onely, as in this place: So that the Sabbath is said to be everlasting, no otherwise then Circumcision is called Gen. 17. 13. and the Aaronicall priesthood, Exod. 28. 43. 80 29. 9. that is, not simply so, during all eternity, or all time, but *respectively*, during all the time of the old covenant, or the time of the Law, while the Israelites were to be Gods peculiar people.

Ob: It was Gods ordinance and appointment; that the Apostles should ordaine that day to be observed in the Church: therefore it is by divine ordinance.

Secret, namely, the ordinance of his *Counsell* or Providence, in which sense *Sol.* Gods the administration of all things is per-
ordinance, formed by his ordinance.

is either *Revealed*, namely the ordinance of his *Commandement*, declaring such and such things, to be his will.

So the Institution of the Lords day is not his ordinance. Hee ordained, indeed by his secret decree (*voluntate beneplaciti*) that it should be established instead of the Sabbath; but hee ordained it not by his owne manifest decree, that is, his *Commandement* (*voluntate signi*, or revealed will) that hee would haue it so.

The Commandement of the Lords day, may be tearmed divine diverse waies.

1. Either because the Apostles established it, being *enlightened*, and *inspired* by the holy Ghost to ordaine it.

2. Or.

2 Or because they had receiued the authority from God, whereby they were *enabled* or *warranted* to doe it.

3 Or because it was dedicated or ordained to diuine vse, namely the solemne worship of God.

So that the preecept of the Lords day is in these respects diuine, but yet is not a diuine Precept, because the Act of commanding it; or imposing the obseruation of it on the Church; is not diuine, but (at most) *Apostolicall*.

Ius diuini Divine ordinance, in which respect, those things only which are instituted by God himselfe are tearmed to be *Iure diuino*.

num, may be interpreted either. Divine right; in which respect those things that belong to the worship of God, although the ordinance or Commandement whereby they are exacted be humane, may be tearmed to be *Iure diuino*.

So that things consist *Iure diuino*, either *Originally* or *Materially*. Originally that proccede from diuine Institution and haue God for their Author.

Materially; that belong of right to diuine worship, although the right by which they are required be humane Institution (that is) ordained of men in zeale of Gods glory. And in the second sense, the Lords day is iustly tearmed to be *Iure diuino*. The worship of God that belongeth to the Lords day is of the Law of God and nature (*Thou shalt worship the Lord thy God*) but the peculiar belong-

ing of that worship to that day, is not of those Lawes, (that is) the worship considered in it selfe is *de iure divino*; but the Annexion of it to that day rather then any other, is but *de iure humano*, as being meerely ceremoniall.

If *Ius divinum* be that, or taken for that which is established by divine Authority, the Lords day is in some sort *de iure divino*: In some sort, namely, not by *Personall*, but by *delegate divine authority* (that is) not prescribed personally and immediatly by God himselfe, but only by vertue of that Authority which by God was committed to the Apostles for the ordering and governing of his Church: but being taken for divine ordinance, or commandement, it is not *de iure divino*.

To entitle a Commandement divine is required,
1 First that the Authoritie be divine whereby it is ordained.

2 That the Author himselfe that ordaineth it, be so also: that is, that both the power whereby, and the Person that doth immediatly establish it, be divine: which divine authority is confessed to be in the Apostolique Constitutions, but the immediate Authors are denyed to be divine. Now as all other events and Actions receiue their denomination from their immediate not remote causes, as to be termed *Necessary* or *Contingent*, *Naturall* or *Violent*, *Divine* or *humane*: so the constitutions of the Apostles, although they proceede originally from the instinct and inspiration of the Holy Ghost, Gods spirit; yet proceeding immediatly from the insti-

institution of the Apostles themselves, which delivered them to the Church in forme of Commandements, they are to be termed humane constitutions, and not properly divine.

Lawes may be said to be established by God, either in respect of the

1 *Institution*, when they are ordained and prescribed by him, as that of the Lords day is not.

2 *Approbation* or *Confirmation*, when they are allowed by him; and thus it may bee said to be established by him.

Ob. The decrees of the Apostles delivered to the Church proceed from the Holy Ghost, therefore, they are divine.

Sol. They proceede from the Holy Ghost occasionally and mediately, as disposing the mindes of the Apostles to exact them for the good of the Church; But Immediately and Actually from the Apostles. Or else, from the Holy Ghost by way of inspiration but not by way of *Injunction* or Commandement. I say by way of Inspiration, from the Holy Ghost illuminating the understanding of the Apostles to perceiue that such a decree would be good for the Church: but not by way of *Injunction* as charging them to impole such a Commandement vpon the Church. So that here was *direction* only without *obligation*, the Holy Ghost *assisting* but not *appointing*; and therefore no divine Commandement. For the establishing of the commandement will no more proue a diuine Action because the Apostles received the light where-

whereby they established it from the Holy Ghost: then the sight of the eye an heavenly action, because it receiveth the light whereby it sees from the sunne.

The Precept of the Lords day was instilled and inspired into the mindes of the Apostles as a thing expedient and worthy to bee commanded, but not as a commandement, or that ought of duty or necessity to be commanded.

The decree of the Lords day is of God, or the spirit of God *dispositively* or *directively*, enlightning the vnderstanding of the Apostles & Church to see that it was expedient and profitable for the Church, but not *Immediately* or *Imperatiuely*, by way of Mandate or obligation, as charging the Church to doe it, as in *Act. 13. 2. Separate mee Barnabas and Saul for the worke to which I have called them.* So that as it proceedes from the Holy Ghost, it is no commandement, but as from the Apostles and Church it selfe: As when I giue a man light whereby he may see his way, or else advise him to take that way, I doe not therefore impose any Commandement on him to proceede that way.

The Precept of the Lords day, being indeed but an Ecclesiasticall or Apostolicall constitution, may notwithstanding be tearmed divine.

1 *Originally*; because the Authority whereby the Apostles established it was receiued from God.

2 Because it was destinated to the worshippe of God: *Objectively.*

3 *Mate.*

3 *Materially*; because it is of things belonging to divine not humane affaires.

4 *Exemplarily*, because it was ordained by Analogie or Imitation of the Sabbath, which in the old Law was commanded by God himselfe.

Ob: The celebration of the Lords day was deduced by the Church from the Commandement of the Sabbath, therefore it is a divine decree.

Sol: If it were deduced from it by way of *Illation*, as conclusions are from their principles, it were virtually or consequently a divine decree: but it is deriued from it only by *Imitation* or *Analogie*, or by way of *Example*, as from a patterne; and yet that derivation was not caused by divine ordinance (for there is no Commandement of God to imitate that patterne) but by humane discourse, reasoning, that it is convenient, that in the new Law one day of seauen be reserued for God, because God himselfe so commanded in the old. And that day should be the first of the seauen, because it was the day of Christs resurrection, the New Law-giuer; or the day wherein God beganne to create the world: or the day wherein the holy Ghost descended visibly from heaven vpon the Church.

Ob: By Christs Lawes we are bound to heare his Apostles & obey them as himselfe, *He that heareth you heareth me:* Luc. 10. 16. *As my Father sent me, so send I you,* &c. Ioh. 20. 21. Therefore he that transgresseth the Apostles Commandement, doth also transgresse the Commandement of Christ.

Sol: 1. The trangression of the Apostles Commandement,

D

mandement, is also a transgression of Christs, not *Formally* and *Directly*, but *Consequently*, and *Concomitantly*, because hee hath charged to obey his Apostles, which proueth not the Apostles decrees to be divine Commandements, but being humane Commandements, to be warranted and approued by divine authority.

2 The Apostles constitutions may bee tearmed divine Commandements, not in respect of their *Institution*, which is humane, as being the Act of humane will, and discourse, but in respect of their *Obligation*, because wee are by Christs Commandement charged and bound to obey them.

So that (*He that heareth you heareth me, &c.*) is not to be vnderstood properly, as of the *Personall* or *Identitall* hearing of Christ, but *Analogically* as of Christs interpretation or estimation, of that obedience or disobedience to his Apostles as performed to himselfe, and of their despising, as if himselfe were despised, because the honour or dishonour of the Embassadour redoundeth to him that sent him, as in Mat. 23. 40. *What yee haue done to the least of these, yee haue done it to me*, that is, in mine acceptance and estimation. So that these and the like speeches are to be vnderstood as of *Analogie*, not of *Identity*.

As my Father sent me, so]

So, in the generall manner, that is, *Immediatly* from my side, as I was sent immediatly from my Father: or, *So*, namely in some proportion, and resemblance, not in equalitie; for the Father sent his sonne.

sonne in whom was the fulnesse of power. (*All power is giuen to me, &c.* Mat. 28. 18) But the sonne sent his servants to whom was granted a certaine measure of the spirit, and some participation of power: yet in some manner and resemblance so, as namely,
 1 To the same generall end, as to reconcile men to God, and to preach the Gospell, *Goe teach all nations, &c.*

2 Furnisht with the same power and graces of the spirit (but nothing in the same measure) of binding and loosing sinnes, of doing miracles for the confirmation of the truth.

The Apostles are considered two waies either as
 1 Apostles, that is, *Messengers* of Christ to preach the Gospell, and the things belonging thereto: that is, the Articles of faith, the Sacraments of Grace, & the fundamentall rules of holy life, that is, the precepts of Gods Morall Law: In which respect, all that proceeded from them was *De iure Divino*; they being but the proclaymers, or messengers to declare Gods will vnto men: for in this respect they receaued not only authority to teach, Mat. 28. 19. *Goe and teach all, &c.* but also the particular points which they were to teach, vers. 20.

2 *Governours* of the Church which they had gotten to Christ by appointing, and setting downe of Canons, and convenient rules for the good ordering, and discipline of the Church: in which respect they receaued authority from Christ indeed; but particular commandement touching the Rules, & Lawes, which they were to ordaine, they receaued

not, seeing they no where declare, or signifie such Canons, or Commandements to haue beene prescribed by Christ to the Church, or giuen themselves for that purpose, but deliuer them as their owne ordinances: Such as are *Not to ordaine a Presbyter or Bishop that had two wiues*, Tit. 1. 6. & 1. Tim 3. 2. and so Deacons, *viz.* and so *widowes the wiues of one husband*, 1. Tim. 5. 9. The ordinance of seaven Deacons in the Church, Act. 6. 3. To make collections for the poore, on the *first day of the weeke*, 1. Cor. 16. 2. To salute each other *with an holy kisse*, Rom. 16. 16. That a woman should pray in the *Church covered*, 1. Cor. 11. To *annoint the sicke with oyle*, Ia. 5. 14.

The Apostles Constitutions are not *divine Ordinances*.

1. Because the Church hath altered, and abolished some of them, as 1. the salutation by kissing:
2. The excluding of widowes vnder 60 yeares old, which were after receaved by the Church at 50. Novel: 6. Canon: 6. after that at 40. Concil: Chalced: Canon. 15. 3. abstaining from things strangled, &c.

2. Because the Apostles themselves intimate sometimes so much. As, *I speake this by permission, not by Commandement*. 1. Cor. 7. 6. To the rest, *I speake, not the Lord*, 1. Cor. 7. 12. *Other things I will order*, &c. 1. Cor. 11. 34. Extreame vnction (as it is tearmed) was an Apostolique Commandement, 1. Iam. 5.

3. Because neither the divine Authority imparted

to them by Christ, nor the suggestion of the Holy Ghost, is sufficient to make them divine Commandements? Not the Authority, *because all the power, & authority of Princes, is likewise from God: Rom. 13.* yet their decrees are no divine commandements. And secondly, because Gods Commandements, are declarations of Gods pleasure, what he would haue done; therefore imparting of Authority to giue commandements, without specifying what he would haue commanded, is not sufficient to make them Gods commandements. Not the inspiration of the Holy Ghost, being but by Illumination, or suggestion; 1 Because all the good workes of men should by the same reason be divine actions, as proceeding from the suggestion of the Holy Ghost. 2 Because if inspirations of the Holy Ghost be divine commandements, it followeth that so many divine Commandements are giuen to men, as good workes, or wordes, or thoughts proceed from them; And withall that infinitely more Commandements are imposed by God, to good, then to wicked men.

4 Because Christ gaue not the Apostles alone that power of ordaining Lawes in the Church, as for themselves *Personally*, but to the Church, in whose name, as being the first Governours of it, they receiued it: for else it should follow, that now the Church, since the Apostles times, is destitute of power to make lawes: and consequently, that all the Lawes brought into the Church by generall Counsell are vniust, because established without

lawfull Authority, and that many mischiefs of heresies, and schismes, may befall the Church, which she hath no power, or meanes to helpe. If therefore that Authority of ordaining Lawes was giuen by God to the Church (in whose behalfe the Apostles receiued it) it followeth that if the Apostles decrees be diuine Commandements, because they receiued that power from God, that all the ordinances of the Church, by the same reason are diuine Commandements.

5 Because if the Law of obseruing the Lords day be a diuine Commandement, then it is so, either because it proceeded from God immediatly, *without the intervention of man* (which must bee shewed out of the word of God) or else if it be to be reputed a diuine Commandement because it proceeded from God *Mediatly*, then all humane Lawes, that are good and just, are also diuine commandements. *By me Kings raigne and Princes, &c. Prov. 8.15.*

6 Because if the constitutions of the Apostles, deliuered to the Church, had beene Gods Commandements imposed on the Church by them (as the iudiciall and ceremoniall precepts of the old Lawe were by *Moses*) then would they haue signified withall to the Church, that they had beene Gods owne commandements, whereof they were but the Messengers, or reporters (as *Moses* and the Prophets vse was *Thus saith the Lord*) for otherwise they should wrong both the Church, who would haue receiued them with the more reuerence

rence, knowing them to be Gods owne commandements, and not the Apostles; and also God himselfe, by not declaring them to the Church, to bee Gods owne commandements, which God had given as his commandements to the Church.

But if it be answered, that the ordinance of the Lords day was not an *Inspiration* only, but a divine *Revelation* of Gods pleasure touching it; it may be refelled. 1 Because it is but a voluntary assertion that cannot be proved. 2 Because such a *Revelation* made to the Apostles, is no divine Precept to oblige the Church; for if a revelation hath the force of a divine Commandement, yet hath it so only in relation to them, to whom it is a revelation, not to others, except it appeare to them that such was Gods revelation. For I aske, whether by that Revelation, God commanded the Apostles to ordaine such a Precept in the Church touching that day? Or whether by it hee commanded the Church, but revealed it to the Apostles, that they should publish it as his commandement to the church? If the first; it followeth, that although that commandement be divine in relation to the Apostles, yet in relation from the Apostles, to the church, it is Humane, except God had commanded the Apostles to publish it in his owne name: But if that Revelation was made to the Apostles, not to the intent they should be *ordainers* or *Authors* of such a commandement in the church, but that they should be *publishers* of that commandement to the church, which God had for that purpose

pose revealed to them in his name; then did the Apostles sinne most grievously that published it not in his name to the church, which they had received from God, to publish as his precept: especially seeing it could not oblige as a commandement of God, which was not promulgated in his name, & as his commandement; therefore there was no such revelation made to the Apostles, especially seeing neither in the Apostles writings, nor in those Fathers that lived with the the Apostles, or neereſt their time, or any other of all Antiquity, there is any remembrance found of any ſuch Revelation or commandement.

That which the Apostle ſaith 1. cor. 7. 12. *(to the reſt ſpeake I, not the Lord)* he ſpake either without the Inſpiration of the Holy Ghoſt, and then it is manifeſt, that all Apoſtolique ordinances are not divine commandements; or if by the Inſpiration of the Holy Ghoſt, then it followeth that theſe inſpirations are not the Lords commandements. *Ob.* The Apoſtles were the instruments, and oracles of the Holy Ghoſt, becauſe *he taught them all things* Ioh. 14. 26. *he lead them into all truth* Ioh. 16. 13. It was he that *ſpake in them* Mat. 10. 20. Marc: 13. 11. Therefore their decrees are the commandements of the Holy Ghoſt.

Sol. The Conſequence is denied, for teaching is a *paſſible act of the underſtanding*, whereby it is enlightened to ſee the truth; but commanding is an *active operation of the will*, whereby it obligeth them to whom the commandements doe belong. So that *(to teach them all things)* is, to enlighten their

upreir vnderstanding in all things, neither all things absolutely (for then should they be omniscient) but as our Saviour seemes there to declare it, by remembering them of *all things* he himselfe had told them; or *all things* necessary to the mysterie of redemption, to the Gospell of Reconciliation; And so to lead them *into all truth* belonging to the doctrine of faith, or into *all truth*, necessary to salvation, or, to the performance of their Apostolicall function. And so lastly was it the Holy Ghost that *spake in them*, not personally, for in Luc. 12. 12. it is declared thus *the Holy Ghost shall teach you what you ought to say*. But it followeth not, because the Holy Ghost taught the Apostles *all things*, or *all truth* necessary for the preaching of the Gospell, therefore he commanded all those ordinances, touching the goverment, manners and discipline of the Church, which by the Apostles were established; Or because he directed them what was to be beleueed touching *faith* and *doctrine*, therefore he limited, and enioyned them what was to be commanded, touching *manners* and *discipline*.

The Apostles touching *Matters of Faith*, or declaration of the Gospell to the world, were *Messengers* onely; and receiued not onely Authority to preach, but particular instructions also of every poynt they were to preach, from Christ himselfe. But as touching *Matter of Government*, or Administration of Discipline, to bee exercised in that Church which they gathered out of the world, they were more then messengers, namely *Deputies* or *Vicars of Christ*, and receiued (by delegation from Christ) Authority, whereby they were war-

ranted, and enabled to order the *Oeconomie* of the Church; but were not limited by personall, and particular instructions from Christ; how euery thing must be done, but were enlightned onely by the Holy Ghost, to see what was most convenient for themselves, and for the Church, and so to command it. But whatsoeuer they taught, or commanded as Messengers of the Gospell, touching faith, loue and the Sacraments, was *de iure divino*, because they commanded in that behalfe, nothing but what Christ had commanded them to teach, or command the Church, that is, they were but the *reporters* of Christs commandements, and not ordainers of them.

The old Law contained many determinations, both in ceremoniall Praecepts, touching the manner of Gods worship, & also in iudiciall touching Peace and Iustice to be kept amongst men: But the new lawe (being the Lawe of Liberty) imposeth not these determinations; but contents it selfe with three Generall sorts of Praecepts, namely

1. The Morall commandements, that belong to the Law of nature.
2. The Articles of Christian faith.
3. The Sacraments.

But all other matters, pertaining to the determination, or particular manner, either of diuine worship, or humane judgements, are freely permitted by Christ (the giuer of the new Law) to the gouerners of the church, & to the princes of the nations to be appointed: so that all such particular determinations are but *de iure humano*.

The Apostles haue a twofold relation; One to the

the worke of the Gospell, whereof they are the dispensers, that is, to doctrine, of which Christ being the Author, and they only the Messengers and Ministers, that which they deliver is *de iure divino*; Another to the Church, whereof they are the overseers and governours, that is, to order and discipline: of the particular ordinances, and determinations of which Government, the Apostles themselves being directly Authors (although they received the Authority whereby they were warranted from God) it appeareth they are but *de iure humano*.

Ob. S^t Paul 1. Cor. 14. 37. affirmeth that the things which he wrote, were the Commandements of the Lord.

Sol. The things he wrote, namely touching the points he there intreated of, that is, of the use of Prophecy, and of Tongues: definitely those; but not indefinitely all; for to the rest speake I; not the Lord 1. Cor. 7. 12. Concerning virgins I haue no commandement of the Lord, ibid. ver. 25. but I give my advice.

The celebration of the Lords day had for occasion. 1. The resurrection of our Saviour that day: 2. The example of his Apostles: 3. The custome of the Church freely imitating (without Precept) that Example, who yet solemnized it not in stead of the old Sabbath, but together with it; as yet is vsuall in *Aethiopia* and *Syria*; And all this while it was obserued, not of necessarie obligation, or injunction (for any thing that appeareth) but of voluntary devotion. But at last it obtained obligation by the Institution of Princes, and Synods of the

Church; The first Emperour that commanded it was *Constantine the Great*, *Cod. lib. 3. Tit. 12. lib. 3.* The Synode that decreed it was the Councell of *Laodicea Can. 29. Anno Christi 364.*

The Apostles *Examples* of assembling to divine service on the Lords day, enforce no *Commandement* on the Church to doe the like (else by their example we are also to keepe the *Jewish Sabbath*) because examples haue not the force of *Lawes*, which all men ought to keepe, but of *Counsell* only and perswasions, not amisse to be followed of them whose case is alike.

Touching the preaching of the Gospell vnto the world, it was necessary our Saviour should giue his Apostles, not only authority to preach, but particular commandements and Instructions, touching every thing they were to preach, because their *Preaching* respected the doctrine of the Church, which is *Catholique*; and ought to bee the same alwaies, and over all the world: But touching the *Governing* of the Church, it was convenient hee should giue them authority, and charge to gouerne it, but particular instructions and prescript Rules were not so necessary, because it belonged but to the discipline of the Church; for which, either at all seasons, or in all parts of it, the same Rules of Government are not convenient.

1 The solemnity of the Lords day consisteth not by any *Precept* of theirs (that is the Apostles) but by their *Example*.

2 Or if it did as touching *Sanctification* by holy assemblies, yet not touching generall *Vacation* from worke, as in the old Sabbath.

3 Or if both were the Apostles Precepts, yet it followeth not they were Gods Commandements: for although the Solemnity of the Sabbath had beene enjoyned the Apostles by God, to bee translated to the Lords day; yet it doth not follow, that the *old Commandement* touching the Sabbath was by Gods ordinance also translated to that day. For if the Lords day be charged with the same Commandement, precisely that the Sabbath was, so that there is no other change saue of the day, then is it no lesse displeasent to the Lord, to doe any light worke on the Lords day then on the Sabbath, as, to goe out of *our places*, Exod. 16. To *kinde fire*, Exod. 35. To *gather stickes, &c.* And every one that transgresseth it, deserueth to dye, Exod. 31. 14. 15. For God is the same, who gaue all these charges touching the Sabbath. If therefore the Commandement be also the same, there is as much reason for the one, as for the other.

Besides the Lord loueth not one day more then another, therefore if the duties belonging to both dayes bee the very same, there was no reason to transference those duties, from one day to another.

Ob: The celebration of the Lords day hath warrant by Scripture. 1. Cor. 16. 2. Act. 20. 7. &c.

Sol: 1. Warrant of *Example* it hath, that it *may* be done; warrant of *Commandement* it hath not, that it *must* be done.

2 There are 2 points in the celebratiō of that day,

1 *Sanctification* by publike devotion in soleme assemblies, for which wee haue the Apostles *Practice*, but not *Precept*.

2 *Vacation* from worke, for which wee haue no

evidence, either of Precept, or Practise of theirs.

Ob. There cannot be so many reasons for the celebration of any other day, as the Lords day,

1. Creation of the world. 2. Nativity. 3. The Resurrection of Christ. 4. Descent of the Holy Ghost, &c. Therefore the Church could not haue dedicated another day.

Sol. The argument is denied: because though these are good reasons for the *Election* of the day, why the Church should encline to make choice of that day before any other, yet not sufficient for *obligation*, to binde them to obserue that, and exclude all other; for the Church notwithstanding these reasons, might haue dedicated another day to that solemnity without breaking any Commandement of God.

Ob. The Lords day is instead of the Sabbath, and equivalent vnto it, therefore the sinne is equall in transgressing of either.

Sol. It is instead of it, because it hath succeeded it, and is equivalent vnto it, as touching the *Use*, being consecrated to the solempne worship of God and Rest, as that was; but not equivalent, either as touching the *Institution*, because it is ordained not by God, but by the Church; or as touching the *Obligation*, because it is not charged, as that was with Gods commandement; so that there is the like *End* of both, but not the like *Beginning*; the like equivalence of *Occasion* for both (the Resurrection of Christ, and the manifestation of mans redemption, being as excellent a worke as rest from creation) but not equivalence of *Authority* in establishing of both; The like *utilitie* in obseruing of it, but not the

the like Necessity and obligation to obserue it.

Ob. *Isay 66.23* speaking of the renewed state of the Church by Christ, saith, *Thou from moneth to moneth, & from Sabbath to Sabbath, all flesh should come to worship, &c.* Therefore the Sabbath of Christians is established by diuine voice.

Sol. 1. Hee speaks not onely of the Renewed state (by Grace) but of the Glorified state of the Church, as is manifest by the 21 and 24 vers. And that, of their worshipping from Sabbath to Sabbath, is not to be vnderstood Literally, but Figuratiuely to note not so much the manner, and intermissions, as the everlasting continuance of that worship, by those seasons of worship (*the new Moones and Sabbaths*) that were familiar to the Iewes.

2. Or if it be vnderstood of the Millitarie state of the church vnder grace, yet it proues the Sabbath of Christians and the worship exercised on it, only to be foreseene, and fore-spoken of by the spirit of God, but not to be commanded by God: *Prophecies* are no *Decrees*. And 2, although it were not onely foreseene, but also preordained by the counsell of God, yet might that ordinance haue effect, without diuine commandement, by humane constitution.

3. Or if simply a commandement of God touching the sabbaticall worship of God, then doth it also of that monthly worship (in the *New Moones*) which is vterly abandoned in the church of God: both which together the Apostle doth reject. *Col.*

2. 16. There is a 1. Externall, of the body from serile threefold worke.

Sabbath, 2 Internall, of the soule from sinne, from

from the *guilt* of sinne, freed from dam-
nation; from the *Crime* of sinne freed
from disobedience, by the merit and
grace of Christ.

3 *Aternall*, from both labour and
sinne, and all the paines and passions of
this life. The first was the Sabbath of
the *Law*. The second of *Grace*. and the
third of *Glory*.

The observing of the Lords day hath descended
from the Primitiue Church, from hand to hand to
vs as a Tradition of the Apostles; namely by Tra-
dition it is come to vs, as their *Practise*, not as their
Precept, and as to hold by vertue of their *Example*,
not of their *Commandement*.

1 The Christians of the Primitiue Church, were
bound to keepe a *Sabbath* to the Lord, because it is
of the Morall law; 2 To keepe *the seventh day*, they
thought inconvenient, least they should seeme to
yeeld obligation to the Ceremoniall law. 3 Yet to
keepe *one day in seven*, the imitation of the like cō-
mandement given by God to the Iewes, directed
them. And, 4, of them they elected the *first day*,
in memoriall of Christs Resurrection frō the dead.

The prescription of one day in seven is but an I-
mitation of the like prescribed to the Iewes, not a
divine commandement. I say, but the imitation of a
divine Commandement. But yet the commande-
ment that it imitareth, and whence it hath warrant
and direction, being but ceremoniall, the imitating
Commandement cannot be Morall.



QVÆSTIO.

Whether the Commandement touching Servants vacation from worke in the Sabbath be given directly to themselves, or to their masters concerning them.

Servants workes are theirs, either *Originally, Personally*, that proceed from their own election and motion; or *Ministerially, executively*, that are performed by their labour, but enjoyned by their Masters commission.

The first are properly their owne workes, as being the *Authors*; the second properly their Masters; not theirs, as being but *Ministers*, and performed of them, not of *Election*, but of necessary *obedience*, which they owe to their Masters by the law of Nations; which law of nations, the lawes of God dissolue not; the first therefore are their owne sinnes, the second their Masters sinnes,

Servants

may be con-
sidered ei-
ther

Absolutely-as persons retaining some degree of liberty, and working freely, or
Respectively, as servants obeying their Masters commandements, & working by vertue of such commandements.

In the first they sinne, in the second not.

Workes
are either

Of Labour, as the severall trades, and states of mens liues, and vocations, by nature not evill; or
Of Sinne, which are evill by their natures, as to steale, &c.

The first, servants may performe on the Sabbath without sinne, by their masters commandement, not the second.

Ob. The worke done on the Sabbath is sinne: the worke is the servants, therefore the sinne.

Sol. 1 The worke considered *Materially*; as touching the labour is the servants; for he performes it; but considered *Formally*, as touching the transgression of the lawe, is the masters, for to him the charge and commandement of his servants cessation from worke was given, and he it is that imposeth the worke.

2 The worke considered *Naturally* is the servants that doth it. but *Morally* it is the Masters that commands him to doe it, or else it would not be done: The servants in *Act*, the Masters in *Imputation*.

Ob. If the servant ought to worke by the Masters Commandement on the Sabbath, then either willingly

lingly, and so seemes to sinne against God in being willing to further the breach of Gods commandement; or *unwillingly*, which seemes not to agree with his duty towards his Master.

Sol. 1. { The *Propension* and free election of Willingly } will, or notes either { The *Obedience* & yeelding of the wil.

In this last respect the servant ought to worke willingly, because he oweth willing obedience to his Master touching labour, not so in the former. So that the worke, which of his owne absolute & primary will or election he would not doe, yet he doth of a conditionall and secundary will, as in respect of the condition of a servant, who is bound (touching matter of labour) to submit his owne will to his Masters pleasure.

Sol. 2. In worke enjoyned on the Sabbath, there is 1. The *substance* of the worke, *Labour*.

2. The *Qualitie* of the worke, *sinfulness*; as a transgression of Gods law; of which, as the first is in Nature before the latter, so the readinesse and obedience of a good Servants will, extends it selfe to the first, not to the latter, *id est*, as it is his masters *Worke*, not his *sinne*.

Ob. The servants worke on the Sabbath is the Masters sinne, therefore if the servant consent to the worke, he consents to the Masters sinne.

Sol: To that which is sinne Materially, but not to it as it is sinne Formerly; for it is considered either as the Execution of his *Masters command*, and so he consenteth; or as the transgression of Gods *Com-*

mandement, and so he consenteth not. So that hee consents onely to the worke, *Per se*, to the sinne *Per Accidens*, onely as it is annexed to such a worke. The Act then of the consent passeth onely to the worke, no farther, and yeeldeth an approbation no further then to it, no way approuing of the transgression, or sinne annexed with it. As I may loue a learned man, that is withall vitious; yet I loue him for his learning, not for his vice; so the servant his Masters worke, as it hath adioyned his Masters profit not his sinne.

Ob. Every one ought if he can, to prevent his neighbours sinne, not to lend his hand, or shoulder to the execution of it: But servants worke on the Sabbath is the Masters sinne; *Ergo*.

Sol. The servant ought to prevent his Masters sin by lawfull meanes, not by vnlawfull: Disobedience touching matter of labour is vnlawfull; and euill must not be done, for the good that may come of it. The servant therefore may *advise* or *intreat* his Master, but *disobey* he must not; Neither doth hee in that case lend his hand to the worke as it is his Masters sinne, but as the performance of a servants duty, which is to labour for his Masters profit, when he shall be commanded by his Master.

Ob. Ier. 17. 21. 22. All Iudah and Ierusalem are commanded on perill of their soules to beare no burthen on the Sabbath, nor bring it in by the gates of Ierusalem, nor out of their houses, nor to doe any worke, but to sanctifie the Sabbath.

Sol. 1. I answered first, the Commandement is gi-
ven

uen touching servants and cattle; *Take heed to your soules*; what? the soules of your persons? no, for it is giuen to the Kings of *Iudah* amongst others, ver. דשמרו
שותיכם
ברם.

20. But Kings did not carry burthens; But to the *soules* vnder their charge, namely seruants & cattle; for the seruants are called in Scripture their *Masters soules*, as appeares Gen:12.5, & 36.6, yea the worke that is immediately specified, *viz. carrying of burthens* (the peculiar worke of seruants and cattle) imports so much.

2 The Commandement is giuen touching them to the Kings and the inhabitants of *Ierusalem*, not to the seruants themselues;

First, because that charge was giuen to them, to whose fathers the commandement of the Sabbath had beene anciently giuen vers. 22. but those were the *naturall* Israelites, whereas their servants were for the most part *strangers*. The word is
ירושלם
ושבי
the citizens
of Ierusalem,
for the lawes
had no word
to signifie a
citizen but
שב.

Secondly, because the charge is given to them out of whose houses burthens were forbidden to be carried vers. 21. but those were the *Citizens* or owners, not *servants*.

Thirdly, because the charge was giuen to them of whom it is said, *They would not heare nor obey, but made their necks stiffe.* vers. 23. which cannot be vnderstood of servants; for would not they haue beene glad of one dayes rest, after a whole weekes toyle? or had they rather vndergoe continuall toyle and paine to breake Gods commandements, then take their ease to keepe it and please God?

Fourthly, The Commandement it selfe, *Carry*

no burthens, neither doe any worke in the Sabbath, that is, let none be carried, doth import as much. For although the worke touching the *Execution* of it, were the worke of their servants, and cattle; yet it is the Masters and owners by a iust *imputation*, because done by their commandement: and the servants & cattle are but their Instruments meere vnder their dominion and appointment. So that in Gods estimation, *They* are reckoned to carry those burthens, which by their Commandements are carried.

The Commandement is not giuen to servants as servants, that is, touching workes commanded them by their Masters,

1 Because it is giuen to them, to whom this speech is directed. *Thy servant shall doe no worke,* but that is the Master. *Exod. 20. 10.*

2 Because the rest of servants was one special end of that Commandement, *on the seauenth day thou shalt rest, that the sonne of thy handmaid may be refreshed, Deut. 5. 14. That thy manservant & maid may rest as well as thou.* But the end of the commandement is not the matter of the commandement, therefore servants are not commanded to rest.

3 It is giuen to them who are willed to remember *that themselves were servants in the Land of Egypt, and that the Lord had deliuered them from it, Deut. 5. 15.* but those were free men, not servants,

Ergo, 4. Because giuen to them who had power to keepe it without the transgression of the Law of Nations (which the Lawes of God dissolue not)

But

But servants haue not that power (being meere-ly (touching labour) at their Masters disposition, and his Instruments : contrary , the Masters had that power both for themselves, and their servants.

5 Because it was more agreeable to reason, to giue it to them who had more power, by reason of their goverment, and were like to haue more care of Gods Commandements, by reason of their discretion, and age. But both these belonged to the Masters rather then to the servants.

6 Because servants are often commanded *to obey their Masters in all things*, touching labour, but no where in Scripture either restrained, or reprehended for such labours performed by their Masters Commandement, but the Masters themselves.

Ob: Servants working on the Sabbath at their Masters command is *scandalous*, and giueth the Godly occasion of *offence*.

Sol. *Offence* is either *Active*, whereby people are occasioned to offend, that is, to sinne. Or *Passive*, whereat they are offended that is, displeased.

The first it giues not at all; the latter it giues, but by occasion of their frailty and ignorance that are offended, for although the godly may be iustly offended with such workes done, yet not iustly in relation to the poore seruant, that vnwillingly executes them, but the sinfull Master that commands them.

Againe, *scandall* properly taken for *Active* scandall, or scandall *giuen*, is nothing else but an *exemplary*

plary sinne; and therefore implieth *Materially*, sin, that is, offence against God; and *Formally*, Example, whereby others are occasioned to fall into sin, that is, sinne against our neighbour; but improperly taken for *Pasive* scandall, or scandall (as they call it) *taken*; is, when that which in it selfe is no sinne, becommeth to any other, through the error or frailty of the obseruer (who judgeth not aright) an occasion of some sin. And of this latter sort of scandals only, are servants workes done on the Sabbath by their Masters commandement, which nevertheless in relation to their Masters, are full and proper scandalles.

Ob: The servant ought not to obey his Master commanding the transgression of Gods commandements; but when hee commands him to worke on the Sabbath he doth so, *Ergo*,

Sol: It is a transgression of Gods commandement in respect of the *Commander*, not of the *Executer*; or else the proposition is true by transgression *Formally* taken, but not *Materially*; namely for the worke that hath the transgression annexed, not *Naturally*, but *Casually*, as being done on such a day.

Ob: God hath forbidden the Master to command his servant any worke on the Sabbath, therefore he hath no right to command him such work, therefore the servant may justly refuse it, being commanded.

Sol: The argument is denied; for although God hath restrained the Masters commandement, yet not so the servants obedience, by that precept:
and

and therefore the same service he oweth his Master by the Law of Nations, he still stands bound vnto, if it be exacted. So that the servant can neither reject his Masters commandement *justly* (because although his Master be limited touching commanding by that precept, yet is not the servants liberty enlarged, or purposed to be so, but by the Masters grant and consent) nor *wisely*; seeing in rejecting he incurreth his Masters displeasure & punishment, and in obeying he committeth no sinne.

Ob: Rest is giuen to servants by that Commandement. Exod. 23. 12. Deut. 5. therefore they may iustly challenge it, and consequently they may justly refuse worke.

Sol: Rest is giuen to servants not *Immediately*, by any grant made directly to themselues, but *Mediately* by commandement giuen to their Masters, not to let them to worke: so that they are to expect it by their Masters leaue and allowance, and not to be their owne carvers. Wherein although the Masters sinne against God in not performing that deed of mercy towards their servants, which God commanded them to performe; yet is not the servant thereby loosed from his obligation of servile obedience; much lesse ought he to make himselfe his Masters iudge in pronouncing of his owne liberty, but if he may challenge it, it must bee by lawfull course, as by complaint vnto them, to whom the oversight of lawes belong, who yet cannot iustly free him from his Masters service that day directly by withdrawing his obedience, but only by restraining

straining (by some enforcement if comādemēt
will not serue) his Master from commanding.
2 Although they may iustly challenge the resti-
and liberty, intended for them in that commande-
ment, yet doth it not follow, that if they challenge
it not, they thereby incurre sinne; for they may doe
it, but they are not *bound* to doe it, for intended it
was for a *favour* towards them, (to *comfort* them,
not for an *obligation*, to *binde* or entangle them, as it
must haue proued, if they had beene commanded
to disobey their Masters, exacting their labour;
namely, by provoking their Masters heavy displea-
sure against them.

FFXIS.



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